

men, and by entering into this agreement with high heaven, we also enter into a new relationship with Jehovah. "If any man doeth the will of God, the same is my brother and my sister." Mark 3:33. "For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15.

So we are not only his children by creation, but we are his children by purchased redemption, because we have been redeemed by the blood of Christ. But greater than all, we are his by adoption, sons and daughters of the most high God; and being born of incorruptible seed, we are heirs to an incorruptible inheritance. I Peter 1:4. The fact that we were bruised and ruined by the fall and doomed to eternal destruction, has not Jesus, "who was God manifest in the flesh," voluntarily engaged to accomplish the work of man's redemption and give up his celestial exaltation and select grief, which was his closest companion through all his earthly life here below, and finally interpose his precious blood to redeem fallen man and make us heirs with him who is the source of all power, knowledge, love and blessing is good cause for great and exceeding joy. The poet has beautifully expressed the feelings of the ransomed soul in the following words:

"Lord, how serene and blest are they
Who feel the joys of pardoned sin!
Should storms of wrath shake earth and sea
Their minds have heaven and peace within!"

To all who feel the joys of pardoned sin, their days, as they come and go, are made up of innocence and love, and they sweetly glide over their heads as softly and silently as the shades of night. Happy and joyful is the Christian because "his iniquity has been taken away, his sin purged;" he is now ready for work in the Lord's vineyard for the betterment and salvation of men. God is calling for our service and our help. We are called to "the help of the Lord, the help of the Lord against the mighty."

To say something for Christ, to do something for Christ should be the motive to prompt every Christian to work in the vineyard of the Lord, in whatever capacity we are capable of laboring, whether in a prominent place or a lowly sphere, it should be done for the purpose of establishing and promoting his kingdom in the hearts of the children of men. Happy is every Christian who, like the prophet, has had his lips touched with a live coal from off the altar, and has put himself without reserve in the hands of the Lord.

The joy and happiness of the Christian here and forever depend altogether on our continuing in the love of Christ: "As the

Father hath loved me, so have I loved you: continue ye in my love." John 15:9. The love of Christ shed abroad in the heart is the only source of permanent joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. The obedience, love and fidelity of the disciples to Jesus was a source of profound joy to him. Our fidelity is an object which Christ greatly desires and in which he greatly delights. The same sentiment is expressed in chapter 17:13, "that they might have my joy fulfilled in themselves." The great object of the discourse in this and the previous chapter was to comfort the disciples, and that they might experience that fulness of joy which the Savior designed they should; and being full of joy, there would be no room for despondency and grief. What great love to promise such joy, and what glorious power and loveliness of the gospel of Christ to impart such joy amid so many tribulations! The promise of the Savior was abundantly fulfilled; the disciples, in many instances, speak of the fulness of their joy produced just as the Savior promised.

Prompt and unquestionable obedience to the commandments of Jesus produces joy in the soul. The consciousness of having performed a duty imposed upon us by Jesus begets inexpressible joy in the soul, but a duty neglected brings remorse, grief and condemnation. The Christian experiences much joy and many rich blessings, both temporally and spiritually, from freely contributing of his means to promote the interests of Christ's kingdom and the propagation of his glorious gospel.

Recently I heard a minister of the gospel relate a circumstance which has a good bearing on the very important duty, and as near as possible I will give it in his own words: "In a certain town the members of a certain orthodox church purposed to build a house of worship for the Lord's service, and among the members of said church was a very wealthy man, while the majority of the members were in rather poor circumstances financially; so this wealthy brother, who had an unusually generous heart, offered to build the church and defray all the expenses himself. But the rest of the congregation, although very poor, strenuously objected and said, 'Oh, no, no, brother; we don't propose to let you build the house alone, for if you build it alone, you will get all the blessings and we won't get any.'" These people, although poor, were fully alive to a sense of their duty and were determined "not to rob God," and thereby also rob themselves of his blessings.

Of all the causes that produce true, substantial and real abiding joy and happiness in the soul of the Christian, it is said that the joy of winning a soul for Christ is the chief or highest joy. The late C. H. Spurgeon says, "I tell you that there is no joy outside of heaven that excels it." Unfortunately it has never been my happy experience, at least not to my knowledge. The grasp of the hand of one who says, "By your instrumentality I was turned from darkness into the light of the glorious gospel of Jesus," must produce a thrill of joy in the soul. And what better argument could be produced for attempting to spread the knowledge of Christ's name to every creature under heaven. May one and all imbibe more of the spirit of Jesus and desire to have the fulness of joy which Jesus so earnestly desired his disciples to have.

Dos Palos, Cal.

GOD.

C. H. BALSBAUGH.

To J. J. Derner—Beloved in Christ: Your deeply interesting letter is here. Another demonstration of the marvelous goodness and forbearance of God. Wonderful is the perversity of man, and wonderful is the mercy and forbearance of God. His love and pity and tenderness are infinite. He is determined to save us unless we persistently frustrate his purpose. The whole Bible is a record of the wise and gracious providence of God to make "All things work together for good to them that love him." Rom. 8:28. Nothing but almighty power and infinite wisdom can make Acts 5:27, 28, a possibility. That is the key to all history. Until we believe it, perfect peace is impossible.

Your domestic affliction leads you straight to John 11:4. Sin is of the devil, and sickness is of sin, but Jesus has conquered both. The cross stands for the abolition of sin and all its consequences. Matt. 8:16, 17; Heb. 2:14, 15. Your invalidism is blessed to his spiritual benefit, and to your recovery from alienation and indifference. I have been just such a poor sufferer like your son from my boyhood—sometimes reduced to a skeleton and lying at death's door, with friends around my bed, every moment expecting to see my departure. Wonderfully has God preserved me and brought me nigh to the limit allotted to man. Truly may I say with Paul, "In deaths oft." II Cor. 11:23. Again and again has II Cor. 1:9, 10, been fulfilled. With a grateful heart do I repeat the Beatitude of Psalms 119:71, 75, 92, 93. God will do the same for your son. Whatever be the issue, life or death, only so that Phil. 1:20 be